

لَا إِلَهَ إِلَّا اللَّهُ وَلَا شَرِيكَ لَهُ

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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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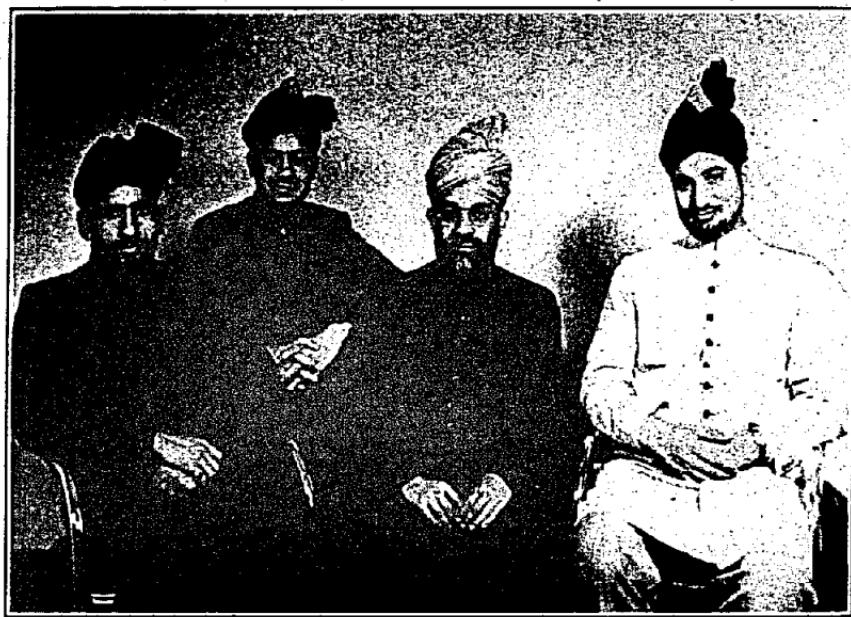
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Contents

A Small Chapter From The Holy Quran	3
The Sayings of the Master Prophet Muhammad	4
Excerpts From the Writings of Hazrat Mirza Ghulam Ahmad	5
The Background of the Islamic Economic System By Hazrat Mirza Bashiruddin Mahmud Ahmad	14
Toward Islam	21
By Sufi M. R. Bengalee	21
Winner All Right! (A Poem)	23
By Berton Brailey	23
What is Wrong With UNO? By Khalil Ahmad Nasir	24
Russian Influence in Arab Lands	27
Welcome to Ch Ghulam Yasin, B.A.	31
Why This Bloodshed in India? By Khalil Ahmad Nasir	32
Religion in England	34
Book Review, "Who Crucified Christ?"	36
Significant Parallels (Continued) By Maulvi Sher Ali, B.A.	38
World Troubles and The Way Out	48

The Ahmadiyya Moslem Missionaries in America



*Ch Ghulam Yasin, Khalil Ahmad Nasir, Sufi Muti-ur Rahman Bengalee,
Mirza Monawar Ahmadi.*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَنَّ الَّذِينَ عَنِ الْحُكْمِ لَهُمْ لَا سَاحِرٌ

A Small Chapter From The Holy Quran

The Chapter Al-Feel

Transliteration

A lam tara kaifa faala Rabbuka bi ashaabil feel A lam yajal kaida-hum
fee tadhleel. Wa arsala alaihim tairan abaabeel. Tarmee-him bi hijaratim-
min sijjeel. Fa-jaalahum ka-asfim-ma'kool

Translation

Hast thou not seen how thy Lord dealt with the people of the elephant?

Did He not make their plot end in ruin? He sent against them hosts
of birds that cast on them pieces of clay.

And He made them like chaff consumed. (CV)

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Anas quotes the Holy Prophet as saying: "God said to man, 'O son of Adam, as long as you will continue to pray and hope for mercy from Me, I will forgive all your sins even if they have filled the entire earth and heavens.'" (Tirmidhi)

Abdulla Ibn Omar relates that the Holy Prophet was accustomed to pray: "O God, Who has the power to turn the hearts of men, turn our hearts toward obedience to Thee." (Muslim)

Ibn Abbas relates that the Holy Prophet said: "Whoso prays to God constantly to forgive his sins, God removes his difficulties, relieves him of his distress and provides for him from unknown sources." (Abu Daud)

Abu Hurairah reports that the Holy Prophet said: "On the day of resurrection, God will say, 'Where are the people who love one another for the sake of My glory? Today I shall keep them under My shadow when there is no shadow beside Mine.'" (Muslim)

It is related on the authority of Muadh, who is reported to have heard the Holy Prophet say: "God says that those who will love one another for the sake of My glory, will occupy a high place in heaven upon which My light will shine. Even the prophets and the martyrs will be envious of that." (Tirmidhi)

Abu Saeed reports that the Holy Prophet said: "The truthful, honest merchant is with the prophets and the truthful ones and the martyrs." (Tirmidhi)

It is related on the authority of Hudhaifa that the Holy Prophet said: "The angels met the soul of a man who was from among the people before you. The angels asked the man, 'Didst thou do any good work?' The man replied, 'I used to give respite to the one in easy circumstances and forgive the one in straitened circumstances, from among those who owed me money.' Thereupon, the angels forgave him." (Bukhari)

Excerpts From the Writings

of

Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi 1835 - 1908

Some Questions Answered

Q. "Do you understand God to be a Finite being or Infinite and Omnipresent? Can He be said to have a personality? What kind of feelings or emotions has He, if any?"

Ans. "We do not understand God to be a finite being; limitations of all kinds are incompatible with a proper conception of the Divine Being. God is Infinite and Omnipresent. He is not in the heavens alone; He pervades, in the same way, every nook and corner of the earth as well. The relationship between Him and His creation is of two kinds: a general relationship, embracing everything, and a specific bond of union that springs up between Him and such men as purify themselves, gaining thereby in spiritual advancement and love of God. In the case of such as these He is so near that He may be said to speak through them as His mouthpiece. The marvel of marvels is that, although very far, He is near; and although near, He is remote and far removed. But this nearness is not to be understood in terms of physical and bodily contiguity. He is above everything, yet we cannot say that there is anything underneath Him. He is the most Obvious, He lies on the very surface as it were; but it is also true that He lies deep down in things, hidden from the eyes of man except for those who look carefully. In proportion to his progress in righteousness and purity, man becomes aware of the existence of God."

"By emotions and feelings in the question is probably meant: Why has God imposed upon man the burden of religious law and

On 18th May 1908, Professor Clement L. Wragge of Wellington, New Zealand, through Dr. M. M. Sadiq, obtained a second interview with the Promised Messiah. The questions he asked and the answers which the Promised Messiah gave are reproduced below, translated from *The Albakam* of 30th May 1908. [Editor]

subjected him to the irksome restrictions of what is lawful and allowed and what is not? It should be carefully grasped in this connection that the Divine Being is pure and free from failings in the highest degree, and as such He does not like what is impure. As He is also the Beneficent and the Merciful, He desires that man should not follow a path that would lead to his undoing. This is the essence of those "feelings" and "emotions" of the Divine Being which lie at the basis of religious restrictions and preferences imposed upon man; you may call these feelings and emotions by whatever name you like."

Q. "Can God be said to have any shape or form?"

Ans. "God is Infinite and free from all limitations. Therefore it is wrong to conceive of Him as having any form."

Q. "When God is Love and Justice, why has He constituted the Universe in such a way that certain things prey upon others? If Love and Justice are essential, inalienable attributes of the Divine Being, how can these qualities be reconciled with the injustice implied in so having ordered the universe that some living things are torn limb from limb and eaten by others, although both stand in the same relationship to God, being equally His creatures?"

Ans. "When the word 'love' is used with reference to God it is a serious mistake to understand it to mean in every respect exactly the same thing as when this word is used about human beings. The sense of love and the implications which go with it in relation to man, do not apply to the Divine Being. Human beings possess the qualities of love and anger but the nature and implication of these feelings as experienced by mortals is fundamentally different from the connotation of these words in relation to God. In the case of man, separation from the object of love causes pain. A mother suffers intense agony when separated from her child. Anger also entails a kind of suffering, acute in proportion to the intensity of the feeling, even for the person in whom this feeling is excited. In addition to the discomfort or injury inflicted on the object of his anger, the angry man experiences a discomfort himself for as long as he might remain upset. Anger is a positive pain felt primarily by the angry person; it is attended by a bitterness which deprives him

of joy and mental well being. Obviously, therefore, love and anger in relation to God, cannot be understood to mean the same kind of mental condition as we understand those feelings to imply when experienced by human beings. Pain and suffering, of whatever kind, are inconceivable with regard to God. Consequently we do not like the use of these words in relation to Him. That God is Love is an expression coined by those whose conception of God is based upon qualities and conditions which go with mortal man.

"The Divine Being is Purity par excellence, and those people who walk in conformity with His Will, naturally and necessarily come to have an affinity with Him. Words like love and anger can be used about God only as a simile; they should not be taken literally to imply all those mental conditions which go with these words when used in relation to man. It should further be borne in mind that God in His Infinite Wisdom has ordered the universe as we find it, and everything functions as conceived in the Divine Plan. Indiscriminate use of misleading words with regard to God is not advisable. An inseparable aspect of love is pain due to intense longing and a kind of burning desire. If we understand Him to be Love and to possess the attribute of anger, in the sense implied by these words when used about human beings, we shall have to concede that even the Almighty and the Perfect Being is not free from pain and suffering."

Q. "So far I understand, but I desire to inquire why God has so constituted various animals that those on a lower plane have to sacrifice themselves for the sake of those standing higher and to serve as food or live a despised and precarious life?"

Ans. "I have explained just now that God's love and God's anger should not be understood to mean the mental conditions which go with these and similar emotions as experienced by human beings. As for the manner in which God has ordered the universe, we must bear in mind that Divine Wisdom lies at the back which we mortals cannot fully comprehend. Nor, in view of the limitations to which he is subject, does it become man to agitate his mind over questions too deep for ordinary human understanding. It should be enough for us to know that the present universe is only a

brief, transitory stage in the span of existence, with a fuller life to follow where all shall be blessed with true, everlasting bliss, so that any hardships borne in this life would be fully compensated for and every deficiency made up.

"As for distress and pain, all grades of life are equally subject to it, high as well as low; and on fuller consideration it would be found that it had to be so. Yet, although the life of different creatures is differently circumstanced, there is practically little disparity in the sum-total of the pain and pleasure experienced by them. If a hawk preys upon sparrows, man and his off-spring, often become the food of tigers, leopards and wolves. Man has to reckon with snakes and scorpions too. In short, pain is the common lot of all living things; if some creatures appear to be worse off than others in one respect, they have their compensation in being better placed with regard to other things. But life in this world being tinged with pain, God has in store another stage of existence for recompense. That is why in the Holy Quran He is spoken of as 'Lord and Master of the Day of Judgment' (I. 4). Possibly, man is the happiest of all of the Creation; but it is also possible that the lower mammals and birds of the air, in their own way, may be happier still. Life in this world may be likened to a problem of which the complete solution would dawn upon man only in the next world. For the troubles and distress borne in this life there is the Divine promise of happiness in the life to come. To the question: Why God did so? and why did He not order the universe on some other plan? one answer is that He is the Lord and Master and He did as He pleased: no one is entitled to question His authority and His wisdom.

"Further, the point should be clearly grasped that the hardships borne by man far exceed those to which the lower species of living beings are subject: therefore, the reward reaped by man in the next life would exceed the recompense of all other grades of life. The burdens shouldered by man are of two kinds: (1) those which follow from the religious law under which man puts himself; and (2) those which follow from the laws of nature which, under Divine Providence, govern the universe. Man shares with the lower grades of life all the privations which nature imposes upon living beings; if man

causes some lower animals to die, he himself often falls a prey to wild beasts or poisonous reptiles. So in this respect man and the lower animals stand on the same footing.

"But over and above the hardships imposed by the laws of nature in common upon man and all other forms of life, there is another set of laws to which man subjects himself on grounds of religion and morality. Restrictions imposed by these laws are deep and far-reaching, involving rigid self-control, renunciations and a repression not far short of self-abnegation and self-effacement. But those restrictions leave the lower animals untouched and wholly free. In view of these facts it is evident that in this world man passes through a harder ordeal than any other kind of living things.

"Again, it is also to be remembered that man is far more sensitive than the other kinds of life; his senses and feelings are sharper. In the lower animals and in the vegetable forms of life these faculties are much less developed. This is one reason why the lower animals have not been gifted with as much intelligence as man. Reason and rationality follow after a certain stage has been reached in the development of the senses. Possessed of crude feelings and a low intelligence, animals pass through their lives sheathed in a kind of armour which sensations of pain can penetrate only on occasion, and only for some fleeting moments. Deep and abiding sensations are experienced by man alone. Thus, in the net result, lower animals have less hardship and pain to suffer than man, although man, to the casual observer may seem to be much better placed."

Q. "I believe I have grasped this point. But I wish to inquire, further, whether or not you hold the view that even the lower forms of life would get some recompense in the life to come for hardships borne by them!"

Ans. "Yes, we believe that everything, according to its position in the scale of Life, would be given a recompense and a reward for the distress and pain it had to bear in this life."

Q. "This view would imply that the animals we kill are not annihilated but survive death in some form or other."

Ans. "Of course; they are not annihilated: their spirit or their soul, call it what you like, survives."

Q. "In the Bible it is stated that Adam, or the first man, as he should be called, was created in the region mentioned in Gen., Chapter II. Are we to understand that the various human races found scattered all over the globe are descended from the same common ancestor?"

Ans. "We are not of that opinion: we do not agree with the Biblical view that the world began, only about six or seven thousand years ago, with the creation of Adam, and that till then there existed nothing at all. This would imply a previous period when God, so to say, was inert and inactive and His attributes in a state of abeyance — a view which we can never accept. Nor do we hold that the different races found scattered all over the globe are exclusively descended from this one Adam. We believe that human beings existed even before the time of the Adam spoken of in the Old Testament. This view is clearly implied in the words of the Holy Quran where it says 'I am about to place a Khalifi in the earth' (II: 31). The word means a successor. This verse implies, therefore, that Allah's creation existed before Adam. Consequently, with regard to the races found in America or Australia, we are not in a position to say whether they are descended from this last Adam or from a different progenitor or progenitors. There is a saying of Hazrat Mohy-ud-Din Ibn al-Arabi that bears on this question. He writes that when he went on pilgrimage to Mecca, he met there a man who, he thought, was Adam. On being questioned on the point, the man replied: 'There have been thousands of Adams: which of them do you seek?'"

Q. "Do you believe in Evolution and hold that man has progressed by degrees from lower stages of life to higher ones, and that he evolved first into an ape and then became a man? When did Soul come into existence?"

Ans. "We do not consider that man was formerly an ape of which the tail and the hair on the body have disappeared in the course of a long process of evolution culminating in a human being. That man is descended from an ape is a claim of which the onus of proof lies on those who put forth this view. They can not prove the truth of this theory unless they can put their finger on an ape

in the process of emerging into a human being. With us this view carries no more weight than a fanciful story devoid of substance. We observe that the reproduction of living beings does not overstep the bounds imposed by genus and species; the law of God in this respect is plain for any one who cares to see: the off-spring of an ass is always an ass, and monkeys reproduce only monkeys. As opposed to this unfailing universal law, if any one claims that monkeys at one time gave birth to human beings, it behooves him to prove his case. Simply to say that perhaps it was so has no force, especially when the continuous observation of centuries definitely precludes any supposition of the kind.

"As for the soul, this, too, is a creation of God. It is a rarified essence which He generates from Matter in the human body at a certain stage in its existence. We have discussed this question fully in one of our latest works: *Chashma-i-Ma'rifat*. The human soul as a minute life-germ, exists in the human seed. During the changes which come over the seed in the womb, this life-germ too goes through a process of evolution. At the end of the fourth month of pregnancy, or the beginning of the fifth, a radical transformation takes place and this life-germ emerges in the form of the human soul. This transformation is referred to in the Holy Quran in XXIII:14 wherein it says 'and then we caused it to grow into another form.'

"It is a serious error to assume, as the Arya Smajists do, that the human soul is co-eternal with God. This view, when we follow all the implications, ends in a conception of God, that is God only in name. The human soul is a rarified essence, created by God, that grows along with the other processes of growth in the life of man. For instance, take the fruit that grows on the *goolar* tree. Even when unripe this fruit contains, in an incomplete form, the germs of certain insects, which, with the ripening of the fruit, develop into living things, and often, when you break the fruit open, you can see them fly away. In addition to the *goolar*—there are a number of other trees the fruit of which offers instances of this kind. Thus, what we perceive to be going on round us in nature supports our point of view. A truth es-

1. Indian name of a tree.

tablished on the basis of observation and experience should not be ignored. In point of fact, fruits of the kind mentioned above come into being with certain germs already present in them which grow as the fruit grows in size and ripens."

Q. "Those who believe in spiritualism hold that life has come down from the moon, and intelligence from Jupiter; and that the moon was made from the earth. The earth in the early stages, they say, was extremely soft, at which time a portion of it flew apart and went swimming in space, and became what we know as the moon. They hold, thus, that Life really originated in this earth, from where it travelled to the moon when that fragment broke away from it, and from the moon it descends upon man. What is your view with regard to this matter?"

Ans. "We recognize that the sun and the moon, and all other heavenly bodies, shed their influence upon the earth. Even when the child is in the mother's womb, it is subject to influence. Islam does not oppose this principle and we see no reason why we should hesitate to accept it. Moonlight, undoubtedly, has great influence over vegetable life; it helps the growth of fruits and imparts sweetness to them. Some people have even heard the cracking of pomegranates as they burst open at night under the influence of moonlight. As for further and intricate details, not yet well established, we are not prepared to accept them. It is plainly stated in the Holy Quran that the sun and the moon and all other heavenly bodies are the servants of man and useful to him. We therefore do not hesitate to believe that we derive benefit from the heavenly bodies just as we derive benefit from vegetable life. Should it come to be proved that intelligence has some connection with Jupiter, we shall accept this view too."

"I used to think", remarked Professor Wragge at this stage, "that between science and religion there was some mutual contradiction and conflict, and this is the view generally held by learned men in both camps. But your conception of religion quite reconciles the two."

"Yes," continued the Promised Messiah, "this is part of our mission: We prove that there is no conflict between science and religion. The two are in complete harmony. However far science

might progress, it shall never be able to falsify the teachings and the principles of Islam."

Q. "In connection with Soul, how should we name what is found in flies and similar other things low in the scale of life?"

Ans. "The soul is of three kinds: (1) the vegetable soul; (2) the animal soul; and (3) the human soul. We do not believe that all three stand on a footing of equality. Out of these it is the human soul alone that inherits full life and combines in itself the seed of all perfections. The other two forms of life possess a kind of soul, too, but that soul can in no way compare with the human soul. It is not given to them to progress so high, nor attain to such perfection as man. Between these two kinds and the human soul, if there is any degree of similarity it is so subtle that we leave the distinction to scientists. It is conceivable that there are some points of resemblance; but just as externally there is evident difference between man and these lower forms of life, similarly there is vast difference between their spiritual capabilities.

"It is admitted that a crude and elementary form of sensitiveness is to be found in vegetable life. If a bamboo is planted under a roof, it continues to grow up straight until it reaches within a few inches of the roof; then it deflects the direction of its growth. Then there is the plant popularly called 'touch-me-not'; the moment it is touched, its leaves contract. These facts are recorded in reliable scientific treatise and they are born out by common observation. But questions of this kind are best left to the scientist. A layman can better utilize his time in other ways.

"Wouldst thou fashion for thyself a seemly life?
Then fret not over what is past and gone;
And spite of all thou mayest have left behind
Live each day as if thy life had just begun."

—Goethe.

The Background of the Islamic Economic System

By

Hazrat Mirza Bashiruddin Mahmud Ahmad
The Head Of The Ahmadiyya Movement in Islam

THREE KINDS OF ECONOMIC SYSTEM

Economic systems can be classified into three divisions. The first we might call a system for the sake of convenience only, for it is in fact but a haphazard state of being. There is no plan, no settled idea behind this kind of economic activity. Societies in this phase do not pause to distinguish between individual and national good, nor take the trouble of choice between the two, for in the absence of a set policy they grab everything that comes along.

The second system is nationalist in outlook. Societies which hold this view aim at the good of the aggregate whole, rather than the good of the individual.

The third system is based rather on individual enterprise. It does not ordinarily expect the individual to subordinate his interests to any other consideration.

Out of these three, Islam condemns and rules out the first as irrational and unworthy, for the Islamic aim is to establish an economic system related to the view of life which forms its guiding principle in all human activity. Societies falling in the first category could be likened to primitive jungle men indiscriminately subsisting upon any roots or herbs that came to hand; while Islam was like a man who cultivated a garden on a set plan, who gave due thought and care to each plant held to be necessary and weeded out all unwanted growths. Another arresting feature of the Islamic economic system is that it strikes a bold independent mean between economic systems of the second and third category mentioned above.

The Islamic point of view in regard to the sources of wealth is expressed in the Holy Quran, II: 29:

"He it is Who created for you all that is in the earth."

The rivers and mountains, mineral wealth in the bowels of the earth, and the forces of nature capable of being harnessed in the service of man—these things had been created for the benefit of all mankind. No race or country, or class, nor any single individual, should claim an exclusive title to them. Mines could be worked to great advantage; rivers too produced wealth in a number of ways; and so did mountains which constituted the greatest reservoirs of potential electric power; agricultural crops and chemicals of various kinds having medical or commercial value were directly or indirectly obtained from the earth; and there were an endless number of things prized in trade or manufactures which we derived from the sea. All these things constituted the common legacy of man. No single human being, or any single class of human beings, was justified to claim exclusive rights. The Whites and Blacks, the Pharoahs and their descendants, the Hitlers and Churchills and Roosevelts, the rulers and the ruled, the highest and the lowest, had all a due common share of which no one should be permitted to deprive them.

The second principle is mentioned in XXIV: 33.

"And give to them (slaves or prisoners of war) of the wealth which He has given you."

The pronoun "them" in this passage, as shown by the context, stands for slaves (in other words, prisoners of war) not in a position to ransom themselves either out of their own private means or with the help of the government or country they had fought for. In regard to prisoners of war placed in this pitiable condition the Islamic teaching is that the agency in whose care they were placed should furnish them with the means to get started in some useful profession where they should earn the ransom money and regain freedom thereafter. We are thus taught that even where an individual or a nation held an exclusive title to the use of some wealth, but held in his or its care some unfortunate people whom the vicissitudes of life had deprived of the power to stand on their own legs, they should be given the benefit of a portion of this wealth which came from God and to which, therefore, every creature of God held a share in the title.

From the references quoted above it is evident according to the Islamic point of view that all the wealth contained in this world be-

longed to all mankind and that as the real ownership of this wealth lay with God, no man was free to use his portion except in accordance with the terms of the mandate governing his title to the riches.

We learn from the Holy Quran that this economic principle in regard to human ownership of wealth is, moreover, an age-old truth, proclaimed in his time by every Prophet of God. In connection with Hazrat Sho'aib we read that when he warned his people against trampling upon the rights of others and against their ways of earning and spending wealth which led to strife and disorder in the land, they retorted:

"O Sho'aib! does your prayer enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with our property. Indeed you are very kind-hearted and righteous."

This passage bespeaks of the perpetual conflict between the two points of view in regard to the ownership and use of wealth: (1) the Islamic point of view that wealth, and all the power which wealth embodies, is a trust from God and therefore attended by obligations; (2) and the other which looks upon wealth as belonging absolutely to its owner whose right to its use is not restricted by conditions of any kind. The Islamic point of view condemns certain ways and means of amassing wealth, and it postulates the shouldering of certain responsibilities should wealth fall to our share through channels recognised as lawful. The other view represents the materialistic and selfish tendency of man eager to get rich by fair means or foul, and to hold wealth for one's own exclusive gain, irrespective of the harm done to others thereby.

Uplift of the Poor Indispensable in National Interests

Very early after its inception Islam declared its sympathy for the poor and downtrodden, and its concern for their uplift. A study of the earliest chapters of the Quran to be revealed amply bears out this view, for they abound in passages of which the outspoken intent is to encourage the poor, to help them to their feet, so that they should march forward with a firm tread, and to impress upon the believers that the approbation of God, as well as the key to national progress, lay in a strong sense of fellow feeling for the poor and weak. This emphasis came when as yet the entire Islamic Law stood unrevealed,

as did also the details of its ritual and devotional practice, like Prayer and Fasting, and may therefore be taken as a measure of the urgency and fundamental importance which Islam attaches to the problem of the poor.

History shows that the first chapter to be revealed was sura *al-Alaq* (XCVI). The opening passages of this Sura were revealed in the first instance, followed by a gradual revelation of the whole, spread over a short period. Four of the chapters that followed immediately have been called "soliloquy" by Sir William Muir, a well known European Orientalist, who held that these chapters gave expression to the thoughts which filled the mind of the Holy Prophet prior to his call to the Ministry. These four chapters are *al-Balad*, *ash-Shams*, *al-Lail az-Zuhra*. Muslim scholars and commentators are agreed that all these were revealed after Sura *al-Alaq*, and historical evidence supports this view; but Sir William was of opinion that these represented Revelations of an earlier date. In any case, they comprise the earliest statement of Islamic views. To quote only one instance of the deep concern Islam feels over the distress of the poor, here is a passage from Sura *al-Balad*.

"He says: I have spent much wealth. Does he think that no one sees him? Have we not given him two eyes? And a tongue and two lips, and pointed out to him the two conspicuous ways? But he would not attempt the uphill road. And do you know what is that uphill road? It is the setting free of a slave, or the giving of food in a day of hunger, to an orphan, having relationship, or to the poor man lying in the dust. Then he is of those who believe and charge one another to show patience and compassion." (XC6-17)

Lobad means heap upon heap, and this is a true description of the scale on which wealth is wasted by the rich in worthless pursuits. Those who had vast amounts of wealth at their disposal took delight, and a great pride, in their power to squander fortunes for the satisfaction of small inconsequential whims. And after these demonstrations of the extent of their resources and power, they expected the populace to stoop and cower before them in humility and awe. But did they imagine that they were not answerable to anyone for this waste? Fortunes were spent on lavish banquets while gaunt hunger stalked

the land. Such orgies of spending did no service to the country; they gave no relief to the poor and the needy: the only purpose served was to advertise the wealth of the holder, which but threw into dark relief the miseries of the downtrodden. The rich, however, resolutely shut their eyes to all sights of suffering on the part of the poor. They steeled their hearts against all thoughts of fellow feeling. They did not care to look into the social and economic hardships which for millions upon millions turned life into an unbearable burden. And all this was done in defiance of the inner stirrings of basic human nature of which the roots lay buried deep in the social tendencies characteristic of man and his spiritual hankering and stretching out towards Perfection, which is God. These stirrings urged him to set out on the Great Mountain Road which climbed steeply, stretching far, difficult and forbidding, so that the pampered plutocrat turned away from the sombre prospect with a shudder, and sought delight in chasing phantom rainbows over green fields and verdant valleys which but presently turned into a mirage.

In fact the idle rich have displayed a certain amount of ingenuity in elaborating ways for squandering wealth in degrading pleasures: cards, wine, women, actresses, dancers, and so on. Supposing something in you recoiled at the crudeness and vulgarity of these pastimes? Well, in that case you could become an 'art collector' and pay unheard of prices for valuable pieces of sculpture and painting—representing nude nymphs, mostly. Or you could shower silver and gold over a select company of eminent poets while they recited to you their latest compositions. In short there is no end of ways in which you could scatter your wealth at the feet of drunken jades or worthless scamps, blithely unaware all the time of the wail of woe rising over the country from thousands of homes where skeleton babies cried dolefully and despairingly for bread in the arms of shrivelled up, shrunken mothers starved to the point of death.

The description given here of the "uphill road" is very graphic and impressive. It is a figurative expression meant to signify moral progress which necessarily is a toilsome process. Fellow feeling and sympathy form the basic root of all moral qualities; and the greatest injury to this sense of sympathy is caused by the sight of slave gangs

toiling on alien soil, far from hearth and home. If the sight of these slave gangs failed to create a surge of feelings for them, and a desire to set them free, so that they should return to their dear ones and breathe again like free men, human sympathy was dead and the bottom knocked out of the fabric that held society together. To set a slave free whenever and wherever possible became thus the initial step in the moral advance. Equally important was the feeding of the hungry and relief of the poor in distress otherwise. The use of wealth to pamper oneself, or to satisfy one's vanity by imposing display in banquets or large establishments were but forms of moral debasement.

"Orphans with relationships." This expression has more than one facet of meaning and need not be confined to Orphans related to the wealthy man in question. Very few wealthy people left orphans, connected with them through ties of relationships, to face the stark forms of hunger contemplated here. On the other hand, absolute orphans too who were alone in the world, were seldom left without parentage for their utter helplessness compeled compassion. But the orphans with the doubtful advantage of having some living relations were more likely to be overlooked and left to starve because their relations may not have the means or the inclination, to help them, while those not related to them may not be aware of their distress. The reference here, therefore, should rather be taken to apply to orphans of this last variety who, in a society where sympathy and fellow feeling were not dead, should not fail to arouse compassion.

The last reference in this short but graphic list of those who, in the interest of humanity, should be given thoughtful relief, conjures up a still more startling and pitiable picture — a poor miserable wretch in such dire distress and so ground down under the heel as to be literally stretched out in the dust. The expression *za matraba*, "lying in the dust", implies the kind of extreme poverty which took every kick lying down, for extreme privations, after a time, deprive one of the ability and energy necessary to raise even a protest. There are mendicants who go from door to door seeking relief; there are others who never take a no; their are poor people who raise heaven and earth unless they are given prompt relief. But a class by themselves, there are another kind of poor people who shrink from trading upon public sympathy; who

rather try to hide their hunger and nakedness and want; who form no trade unions; whose lips remain sealed though their stomachs may be empty; in sickness and grief they remain inobtrusive in their corner; they have no agency to befriend them; they have no hope, no energy left. Islam expects the rich to search out poor despairing wretches of this kind and try to heal their bruised hearts. Islam expects the rich to reach those heights of moral advance where after doing everything in their power in the service of the poor they would not set themselves above others for being so charitable; where they would remain humble before God and thankful for having been given an opportunity to carry out a commandment of their Kind and Compassionate Master and rather, nervous in their hearts lest they should have failed to come up to the mark in this respect.

Wa tawasau bil Haq, wa tawasau bis-sabre

The next stage on this "uphill road" is to feel responsible for the weal and woe of the whole group, or country, or nation. One should have no relish for a life of ease when other people were in distress, as is the case at present in our country where civil supplies being under control, rich and influential people manage to obtain what they need, while poor friendless people are left to do without most things.

And, finally, one should not only do all these things himself; he should also persuade his friends and relatives to do likewise.

This teaching was given by Islam at the earliest period of its life; when Holy Quran had just begun to be revealed; when the full details of its commands had not yet come down; when as yet Islam was scarcely known even in Mecca itself. Sir William Muir holds the view that these were the thoughts and tendencies of the Holy Prophet which led him to claim Ministry from God; while we believe that they comprise the earliest Revelations to which applied the Divine command embodied in the word *iqra*, "Read"; i.e., convey these to the people, recite to them. But in any event it is evident that Islam at the very outset declared that while it considered individual freedom and individual enterprise to be lawful, it had no intention to tolerate that a few should roll in luxury while others lived in want and distress.

Toward Islam

Islam is the most misrepresented and the least understood of all the great religious systems of the world. For centuries, this noble faith has been mercilessly assailed as a militant and unedifying religion. A very dark picture of it has been painted by the misinformed writers and propagandists. Consequently, appalling ignorance concerning Islam and its votaries prevail among the Occidental people.

It is highly gratifying to note that as a result of the rapid growth of contact between the East and the West and through the efforts of the followers of the Ahmadiyya Movement, the light of Islam is gradually penetrating the Western world. As the veil of misrepresentation, misunderstanding and ignorance is being lifted, people are being attracted toward it as though by the law of gravitation. Manifest signs are visible in the horizon which promise a magnificent future for Islam in the West. The prophecy made by the Holy Prophet Muhammad that the sun (Islam) will rise in the West is being fulfilled.

In the following lines, we will discuss briefly certain trends of the Western world toward Islam.

Divinity or Godhead of Jesus, Trinity, Vicarious atonement and that man is born in sin and shaped in iniquity are among the important beliefs and doctrines upon which the Christian church is built.

A careful study of the radical changes through which Christianity has been passing for a long time, reveals that a considerable number of its adherents has drifted away from the above-mentioned traditional and orthodox beliefs. Beginning with the Unitarian sect, innumerable Christian denominations have sprung up, which flinging Godhead of Jesus and Trinity to the winds, have accepted the purely Islamic monotheism—belief in One and the Only God. Like the Moslems, they believe in Jesus as a man and a great prophet, nothing more than that.

Likewise many Christians have come to realize the fallacy of the doctrine of vicarious atonement. They have become convinced that salvation of man cannot depend upon the blood of Jesus. Man has to work out his own salvation by submitting himself to the will of God and through his own good work. This is Islamic belief.

Aside from the ignorant and blind followers, the upper strata of

the Christian faith have recognized the immorality of the monstrous doctrine, that man is born in sin and shaped in iniquity. The truth has dawned upon them that man is born pure and sinless. Evil is not inborn, innate or natural with man. The sheet of human nature is perfectly clean. This is Islamic teaching.

Celibacy is virtue in Christianity but vice in Islam. The Holy Quran proclaims: "*There is no celibacy in Islam.*" The Holy Prophet Muhammad says: "Marriage is my precept and example. Those who do not follow my precept and example are not of me." Thus Islam has exalted the institution of marriage as married life is the most righteous life.

With the march of progress the Christians had to submit to this Moslem principle which has gained ground in Christendom with the result that celibacy has been practically extinguished.

There is no sanction of divorce in Christianity. The Bible says: "*Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.*" (Math. V-32). In striking contrast, Islam allows divorce under certain circumstances. At the same time, Islam takes every precaution so that divorce may not become a menace to the sacred institution of marriage and thus destroy the home life. The saying of Muhammad in this regard is deeply significant: "*Of all the lawful things, divorce is the most hateful.*" So Islam allows divorce but puts stringent restrictions upon it. The result is that there is no marriage and divorce problem in the world of Islam.

Islamic law which is the natural law, the law of God, continues with inflexible tenacity proving to the world that "the fittest survive." For centuries, the Christians brought accusation of blasphemy against Islam on account of its sanction of divorce. But with the march of time, most of the Christian governments were compelled to annul the indissolubility of marriage and to adopt the Islamic principle of divorce by laws, though without the wise and effective restrictions of Islam. The result is that the pendulum has swung to the other extreme. Divorce has become so common in the Western countries that it has threatened the very foundations of society.

The contribution of Christianity toward removing the evil of drinking is next to nothing. On the contrary, the New Testament furnishes abundant warrant for indulgence. Jesus's drinking of wine gives it the stamp of sanction. Islam has put absolute veto on all intoxicants. The success of Islam in eradicating this evil is without parallel in the annals of history. The Western world has come to recognize that drinking is a great stumbling block to the growth of civilization. There is a universal condemnation of this great evil. America adopted the law of prohibition. Though it met with complete and tragic failure, it set a noble precedent in impressing upon the world the supreme importance and the utmost necessity of adopting the Islamic law of prohibition.

The main problem of our generation is the economic paralysis which is deeply rooted in the concentration of wealth. This is fast driving the Western world toward Islam, which alone holds the key to the solution of the vexed economic disorder. By its law of inheritance, by its ban on interest, and by the institution of Zakat or poor rate, Islam removes the evils of capitalism and effects a rapprochement between capital and labor and gives a wide and equitable distribution of wealth.

WINNER ALL RIGHT!

The Hare and Tortoise ran a race;
The Hare went leaping at a pace
That made the Turtle's plodding gait
Look terribly inadequate.

Sure of himself, the speedy Hare
Paused, loafed and dawdled here and there,
Then, finally in handy style,
He beat the Tortoise half a mile.

Here is, when all the facts you sift,
The moral that you get:
"The race ain't always to the swift,
But that's the way to bet."

Berton Brailey in *This Week*.

What Is Wrong With UNO?

By
Khalil Ahmad Nasir

World War I brought terrific disaster and destruction upon the world. It seemed as if the man would never forget the lesson learnt from the ghastly, staggering condition of the world caused by the war. Loss of human life and property was unprecedented in human history.

The League of Nations was formed to avoid any further bloodshed. Most of the people thought that they had achieved their goal. They considered that world peace was secure. The League of Nations was supposed to be an effective step to check future wars. What was wrong with the institution was never realized and remedied at the outset.

As early as 1924, when the people were so confident of their achievement, the present Head of the Ahmadiyya Movement wrote a book for the Religious Conference to be held in London. There he outlined some of the features of an ideal League under Islamic teachings. He wrote in very simple terms:

"As soon as there are indications of disagreement between two nations, the other nations instead of taking sides with one or the other of them should at once serve notice upon them, calling upon them to submit their differences to the League of Nations for settlement. If they agree, the dispute will be amicably settled. But if one of them refuses to submit to the League, or having submitted to accept the award of the League, prepares to make war, the other nations should all fight it. It is apparent, however, that one nation, however strong, cannot withstand the united forces of all other nations and is bound to make a speedy submission. In that event, terms of peace should be settled between the two original parties to the dispute. The other nations should act merely as arbitrators and not as parties to the dispute, and should not put forward claims arising out of the conflict with the refractory nation, for that would lay the foundation of fresh disputes and dissensions. In settling the terms of peace between the belligerent na-

tions care should be taken that the terms arrived at are just and equitable with reference to the merits of the dispute. The arbitrator should not be influenced by the fact that one of the parties had defied their authority."

It is obvious that a League established on these lines would be a strong and powerful body capable of compelling the belligerent nations to make some just settlement. Did the League of Nations have potency enough to meet this kind of a situation? The answer is disappointing. It was not very long before the institution collapsed very tragically.

(II)

The experience of the League was not useless. It at least gave the world a consciousness that it needs a really strong and effective United Nations Organization.

"The great lesson of League experience is", wrote Mr. Grayson Kirk in *International Conciliation*, commenting upon the structure of the Security Council, "that the Council must be empowered, in case these measures of adjustment are inadequate, to take speedy and decisive action to safeguard the peace".

How strong the Organization will prove to be will be seen in the future when it tackles the practical problems that will arise.

At present it seems that although the Council is not deprived of using power, little has been done to render it capable of adopting effective positive measures in any given case. Statesmen are already alarmed at its distressing inability to handle the problems. They are expressing doubts if it ever can succeed. John Foster Dulles, Republican authority on American foreign policy, wrote in October, 1945 issue of *Foreign Affairs*:

"The Organization as now set up lacks the political powers usually relied upon to assure civic order. It would, therefore, be reckless to let peace depend upon the political functioning of the Organization."

Certainly if the UNO does not possess the requisite political power there is even less chance of its using military power in case of need.

(III)

On the other hand a major blunder has been committed in setting up a vicious voting system which creates a wide gulf between the Big

Powers and smaller nations. Under Islamic laws no nation would have been given an upper hand to decide the fate of another nation. In the present constitution of the Organization, not only do all matters of vital importance rest on the attitude of Big Five but also, the introduction of the veto system enables a single big power to block the whole procedure.

To what extent desirable outcomes are actually affected thus can be summed up in the words of John Foster Dulles:

"Future peace depends above all upon accord between the Great Powers. The Charter recognizes this by forbidding the Security Council to take any enforcement measures unless the 'Big Five' are in agreement. But while this emphasizes the importance of harmonizing, it does not assure that harmony will exist."

Commenting upon the veto system he says:

"Obviously, neither the Assembly nor the Security Council was qualified to be a legislative body. The voting procedure in both is so artificial that it could not be relied upon to reflect the predominant will of the world community. In the Assembly, when each state has one vote, regardless of size, a small minority of people could block action desired by all states."

Under such conditions, how can the world feel secure from further wars? Veto power has already been used in several cases, for example, in the Iran case in which, the Organization was powerless to deal with the case effectively and lost prestige when it tried to do so.

The bare fact is that if this discrimination of nations, vetoing, and bypassing has to continue, there is no place for world peace and security. Lasting and permanent peace can only be assured if a United Nations Organization is set up under the ideal principles laid down by Islam which give equal status to all nations and introduce just, adequate and effective means to settle all international disputes.

"We grumble because God put thorns with roses; wouldn't it be better to thank God that he put roses with thorns."

O. S. Marden.

Russian Influence In Arab Lands

The Western world was for so long confronted with the decaying body of the Ottoman Empire that it still tends to think of the former Ottoman lands as doomed to be the inert and helpless prey of some great Power. Faced with the contraction of British influence, one can easily jump to the conclusion that a vacuum has been created in the Middle East which must immediately be filled by either the United States or the U.S.S.R. and one is therefore tempted to interpret everything which happens in the region as a direct expression of Russo-American rivalry. It is no longer true, however, that the Arab peoples are wholly passive in the face of outside forces. What is happening in the Arab world is not the transfer of an object from one master to another but the gradual emergence of form out of shapeless matter and the creation of a community. For the first time since the Arab decline in the later Middle Ages, the forces which move the Arab world are being generated from within.

During the first phase of the Arab awakening, which is now coming to an end, the task to be accomplished was the revival of the self-consciousness and self-confidence of the Arab peoples. In this phase the whole of Arab life was overshadowed by the might of the European Powers, and the revival therefore took very largely the form of a purely political nationalism. The leading figures of the national movement, familiar with Western culture, generally assumed that the way of progress lay in establishing a Westernised society, liberal, democratic, nationalist and lay. There was always, however, a gap between the educated leaders of the movement, to whom such a programme appealed, and the masses who gave the movement its strength, but for whom the struggle was mainly the expression of a deeply-felt although inarticulate will to live together in a community which should be fully their own.

The importance of the present movement is that the first phase is now over and a new one is beginning. With national consciousness and will revived, independence largely achieved, the Arab League established and membership of UNO secured, the Arabs are now compelled

to think seriously about the structure of their national community: their attitude to Western civilization, to the past and to Islam; methods of raising the standard of living, education and health; the problems of religious and racial minorities and the question of Arab unity. Closely linked is the momentous problem of the relationship of the Arabs with the outside world. The revived national community must be part of some larger "world." What should this world be?

This question is not fully answered by saying that five Arab States are now members of the United Nations, for UNO has not yet shown itself to be the nucleus of a world society. Nor does "Westernisation" provide a full answer. Western civilization no longer holds the imagination of the Arab world as once it seemed to do, and there are many who believe that the Arabs should not look to Western models for the pattern of their social and political organization, or their closest political alignments.

Three alternatives to Westernisation are being suggested. The first is that of the neo-Islamic movements which emphasise the solidarity of the Islamic nations of Asia and Africa. The second is pan-Asianism which, after being a theme of Japanese propaganda, has been given political life by the recent Delhi Conference on inter-Asian relations. The third is the alternative offered by the new super-national society of the U.S.S.R.

For the first time since 1917 the Arabs are now in direct and open political contact with the U.S.S.R. Interest in Russia is growing, but the belief that the Arabs may have something to learn from the Russian way of dealing with economic and social problems does not necessarily involve a belief that the Arab countries should embrace Communism or join the U.S.S.R. To desire closer relations with her is not the same as to desire to become her satellite. Again, pro-Russian phrases do not necessarily reveal pro-Russian feelings. To praise Russia and say that she would manage things better is often no more than a rhetorical way of expressing discontent with the present state of affairs. Moreover it cannot be said that there is a clear and consistent policy of Russian expansion or that the Arab governments have yet taken up a definite attitude towards it.

The first factor which may contribute to the growth of Soviet in-

fluence is the widespread belief in the increasing strength of Russia. It is sometimes asserted that the Arabs worship power as if this were peculiar to them; all nations have to reckon with power and some in every nation are attracted rather than repelled by it. But the U.S.S.R. attracts not only by its power but by how it may use it. To many Arabs it seems that the U.S.S.R. comes not to destroy but to fulfil the work of the Western nations. The impact of the West has created many problems in the Arab world—such problems as those of land ownership, agricultural methods, industrialisation, mass education and the land settlement of nomads. Great Britain and France never used and could never be expected to use their power and influence in the Arab countries to make a frontal attack upon such problems; nor does the political experience of the Western democracies furnish the Arab governments with any pattern for their own efforts. In the U.S.S.R. however a very similar set of problems has been faced during the last thirty years. Arab reformers can at least learn much from the Russian experiment. Some of them hope that they will even receive help from Russia. If Russia were paramount in the Arab world, the argument runs, she would at least try to cure the fundamental social and economic diseases. No doubt she would do it ruthlessly, but could it be done without ruthlessness?

Thus many of those who want reform are looking to the U.S.S.R. They are organized not only in Communist parties but in other groups with familiar names like the League for National Liberation in Palestine and the League against Fascism in Iraq. The Communist party functions most freely in Lebanon and Syria, where the local leader, Khalid Bakdash, is perhaps the most powerful and able figure in Middle Eastern Communism. Its strength is difficult to estimate. It is mostly confined to intellectuals, although in Palestine it controls one wing of the Arab trades-union movement and in certain parts of Lebanon there is a rural Communist movement.

One aspect of Soviet policy seems particularly relevant to the Arab countries. The complete separation of religion and politics and the granting of political and cultural autonomy to the constituent nations of the U.S.S.R. appear to many to provide a solution for the problem of religious and racial minorities in the Middle East. In addition the

U.S.S.R. has special attractions for certain of the minorities, notably the Kurds, Armenians and Orthodox Christians. Among the 800,000 Kurds in Iraq and the 200,000 in Syria it is widely believed that the Kurds in Soviet Armenia are well treated and that Russia is the only Power which might put pressure upon Turkey to change her Kurdish policy. The Iraqi Kurds, however, are less enthusiastic since the collapse of the autonomous regime in Azerbaijan.

It is not likely, however, that the U.S.S.R. would make the same mistake as France of basing her policy exclusively upon the minorities. In recent years she has appeared more and more as the champion of Arab nationalism, as of other Asiatic nationalisms. In 1943 she joined with Great Britain and the United States in protesting against de Gaulle's arrest of the Lebanese Government. More recently she has shown herself sympathetic to the nationalists in French North Africa. Most important of all she has at times given a cautious and limited support to the Arabs of Palestine. The official Communist view seems to be that Zionism is not a progressive movement but a tool of imperialist aggression and that Arab opposition to it, far from being confined to reactionary feudal chiefs, is a genuinely popular movement. There are other motives too for Russian suspicion of Zionism: one is American support for it and another is unwillingness to permit the Jews in the U.S.S.R. to have any alternative loyalty. Officially however Russia has not yet committed herself on the Palestine problem and it is unlikely that, unless forced to do so, she would support either party openly at the cost of a definite breach with the other. This unwillingness to commit herself definitely was shown clearly in M. Gromyko's speeches at the recent session of the United Nations' General Assembly; tentative approval of the idea of a Jewish State was tactfully mingled with sympathetic words for the Arabs.

Russian support for Arab nationalism is only one example of her general Asiatic policy. It is possible that the U.S.S.R. will make a bid for leadership of the pan-Asian movement. She may do this not only as the strongest opponent of Anglo-Saxon imperialism but also as being herself the first Asiatic country which has successfully faced the challenge of Western civilization. The development of Russia in the last two centuries is in some ways very similar to that of the Asiatic

peoples in our time. One great difference of course is that Russia has always been part of Christendom, but it should not be forgotten that the U.S.S.R. contains 20 million Moslems. There are signs that the Government of U.S.S.R. may try to use the neo-Islamic movement for its own purposes. There are Moslem officials in the Russian legations of the Middle East; pilgrims from the U.S.S.R. go to Moscow at the time of pilgrimage; the study of Islamic culture is being extended not only in the long-established academic centers of European Russia but at Tashkent and elsewhere in Asia. It is frequently said that Communism and Islam are incompatible with one another. This may be true of orthodox Marxism; but a study of the medieval movement of the Carmathians would show that a form of Islam is easily compatible with a form of Communism.

Thus the U.S.S.R. could if she wished appear to the Arab world as a great Power, an example of successful Westernisation, the protector of minorities, the leader of Asiatic nationalism against Western aggression and an important Moslem power. It is still too early to say to what extent she will play any of these cards and how skillfully she will use them, but there is certainly no cause for complacency in Great Britain and America. If the Western Powers are to meet the challenge of Russia in the Arab world they must have a positive policy which takes into account alike the political, intellectual and economic needs of the Arabic-speaking peoples.

A. H. Hourani, *Spectator*.

Welcome to Ch Ghulam Yasin, B.A.

We are very proud to extend our most cordial welcome to Ch Ghulam Yasin, B.A. who has recently arrived in the United States Of America as an Ahmadiyya Missionary. We lift our hands in prayers to Allah that He will shower upon this new harbinger of truth His choicest blessings, crown his noble efforts with a high accomplishment and open for him a path of endless progress, both materially as well as spiritually. Amen.

Why This Bloodshed In India?

By
Khalil Ahmad Nasir

India gained its independence on August 15, 1947. Since then, it has become one of the most horrible trouble-spots on the globe. The scale of bloodshed and massacre of human lives is unprecedented. Never in the history of India have there been such brutal and inhuman acts of slaughter and butchery as followed the "Declaration of Independence."

Freedom was to have insured peace and brought prosperity to the two newly-born Indian Dominions. Instead, thousands of helpless people have been killed. Hundreds of thousands are fleeing their human slaughter-houses, leaving their possessions in an effort to save their lives. Accounts of murder, pillage and arson are hair-raising.

American correspondents report that many cities and villages give the impression of air-raid targets. More than 300,000 people have been slain, many more than that wounded and millions forced into flight for their lives. Practically all Moslem population in the East Punjab and Delhi Province are quickly being exterminated.

Press reports depict a ghastly picture of this scene. The reports tell how organized and well-armed Sikhs, in bands, each apparently with an assigned task, roared through the towns and villages with swords, guns, clubs, axes, grenades, flaming arrows and, in some cases, machine guns.

The question arises: Who is responsible for the havoc? It appears that the responsibility lies less on the infuriated, ill-educated and misled masses than on those leaders who openly incited the mob. Past disturbances in Bengal, Bihar and Bombay are definite proof of that.

Careful analysis of these disturbances indicates that, unfortunately, Congress leaders themselves touched off the sparks. The majority was reluctant to concede legitimate rights to the minority.

The present episode can be definitely traced to the British Government's statement on June 3 for setting up an independent government for the Moslem majority. The partition of India was agreed to by both the Congress and the Moslem League.

However, strangely enough, many Congress leaders started touring the country immediately after, inflaming communal feelings. Mr. Parshotam Dass Tandom and Mr. Shankararao Deo kindled in the Hindu minds a violent desire for undoing the partition at the earliest opportunity through *Force of Arms*. Mr. Shankararao went so far as to say in Poona that Mr. Jinnah would not be able to hold the separate state after the British left.

The Sikh leader, Master Tara Singh, in his speeches in Punjab, was still more inflammatory. He declared that the Sikhs would never submit to the Moslem majority state even at the price of their lives.

Congress propaganda among the Pathans of North Western Frontier Province for a separate state of Pathanistan is another example of creating discord. The paradox of the situation is that prior to all this the Congress had pledged to let the N.W.F.P. join either Pakistan or Hindustan after a free choice was expressed through referendum. Its subsequent action could be overlooked if the Congress had been consistent to similar demands . . . Travancore, for instance.

Mr. Bhopatkar, President of the Hindu Mahasabha, openly declared that Indian politics should be "Hinduised" and Hindudom militarized." These actions certainly have sown seeds of bitterness among various groups.

The vicious speech made by Sirdar Vallabhai Patel who openly and ominously pointed at the "hostage" possibilities of minorities, must be deplored. The question is: Are the Congress party leaders serious about India's unity in the future? If they are: Isn't it important to lay the foundations of peace and goodwill now? Their responsibility is to provide immediate, urgent and effective security measures for the minorities rather than create a state of terrorism.

It is regrettable that the outside world can get only one side of the picture. All means of propaganda, press and radio are controlled by the Hindus, not only because they dominated those mediums previously, but also because they have been elevated to the governmental seat. That which belonged to the British government has been largely transferred to them.

Hindu domination over the mediums of press means that the despatches about the atrocities in Pakistan are by far more colorful. On the other hand a foreign reader is at a loss to get a true picture of what is happening to hundreds of thousands of Moslems stranded in the part of India dominated by enraged, bloodthirsty Hindus and Sikhs. If at all foreign correspondents dare write something a little less reservedly about Hindu-Sikh atrocities on Moslems, they are accused of filing 'tendentious'*** despatches by no less a responsible person than Pandit Nehru himself.

There have been several instances when foreign correspondents in Delhi were threatened by Hindu mobs and subordinate officials at the point of guns. The N. Y. Times' correspondent is forced to infer that there is no doubt that the attacks upon the correspondents are "inspired solely by Pandit Nehru's reference," because "Pandit Nehru's accusations were repeated by infuriated Indians in Pandit Nehru's own words." (N. Y. Times, Sept. 4, 1947.)

The main deplorable factor in the present bloodshed is : Racial passions, religious fervors and national pride have been exploited by idolized leaders. The orgies of blood that followed and may follow still in the future are a logical sequence when the uneducated and misdirected masses have to respond to stimuli of this kind.

Religion In England

One of the most significant features of modern English life is the emptiness of our churches—a term which here should be understood to mean all places of Christian worship. Though the state still professes Christianity, only a tiny minority of its citizens support that profession—the vast majority, by shunning the Church services, implicitly disavow their attachment to that faith. What proportion of the population go to church cannot be stated with certainty, but ten per cent would probably be an over-estimate. Put bluntly, England in spite of all pretensions to the contrary—the established Church, the spiritual peers, the ceremonial services on great national occasions and all the other trappings of religion—England, in spite of all this Christian show, has ceased to be a Christian country.

It is true that this drift from Christianity is no new phenomenon. For long the spread of education and in particular the dissemination of scientific knowledge have been changing the attitude of people towards the supernatural and undermining their belief in Christian miracles and Christian dogmas. And though we have no gauge by which to measure accurately the duration or momentum of this transforming and disintegrating process, it may be safely said to have been at work for generations.

It is true too that this decrease in the number of church-goers is not to be attributed entirely to a change in the religious convictions of the people. A contributory cause is their increased social independence. In the old days what took many parishioners to church was not love of Christian services, but fear of squire or parson. And with the removal of that fear every adult is now free to do as he pleases in the matter of religious observances, with the result that what we may call the conscript members of our congregations have disappeared.

But while these considerations may modify our view of the speed and suddenness of the fall, they leave unaltered the indisputable fact that Christianity is at a lower ebb in England than it has ever been before, and that the great bulk of the population profess no religion of any kind.

Not is there any likelihood of any turn in Christianity's receding tide. Generally speaking, people who go to church at present do so because they were brought up that way; and similarly in the future with few exceptions only those are likely to go to church who come from Christian homes. If it were equally true that all who come from Christian homes will remain Christians for life, no further diminution might be expected in the proportion of Christians to the community at large. But it is just because this principle does not hold good and because members are constantly leaving the Church that we are faced with the present situation. The Christian

elements therefore is likely to grow proportionately even smaller than it is at present.

What then of the non-Christians? Are we to hold that they are completely irreligious? Or that they have some kind of religion, even though they do not profess Christianity?..... In respect of their attitude towards religion they fall roughly into two classes.

The first and much larger class appears to consist of people who not only are not attracted by Christianity, but are apathetic about religion altogether. Though such of the Bible as they know strikes them as childish, out of date and uninteresting, they have not subjected Christianity to close scrutiny, but keep away from church because they find the services, as far as they are acquainted with them, dull and meaningless. The failure of Christianity to appeal to them has left them with no consciousness of something missing, no desire to find something to take its place. They do not bother themselves about philosophy or ethics. Their neighbors' standards are good enough for them. They seek no knowledge beyond the material world, they aspire to no ideal above the earthly sphere, in short they show no sign of any feeling that may be fairly called religious.

But there is another non-Christian class of very different type, who are by no means apathetic about religion. About their outlook we have more definite information, for leading representatives of this class have placed their beliefs on record for the benefit of others. It is not on account of slackness or for superficial causes that these people remain outside the Christian fold. On the contrary there is probably nothing that many of them would like more than to be able to accept the Christian faith—in a way it makes life so easy. But having given Christian dogmas and the Bible their earnest consideration, they have been forced to the conclusion that what they are asked to believe is incredible and contrary to reason. Faith, which to devout Christians is such a virtue, is to them just wishful thinking; and to live by it would be for them mere insincerity and cant. Such people, however, are not content with rejecting Christianity. They feel the need of some religion. They yearn to probe the ultimate reality, to know what lies behind the things they see, how the universe began, whether there is a god and what his nature is. They long to have revealed to them what should be their aim in life, what ideals they should strive for, what principles they should pursue. Some of them come to the conclusion that there is no god, others that there may be, others that there is. Those in the first category must be held to have no religion: those in the third most certainly have a religion, but one without organisation.

(Continued on page 48)

Book Review

"WHO CRUCIFIED JESUS?" By Solomon Zeitlin, published by Harper & Brothers, Publishers, New York & London. (Price: \$2.50)

In this book Professor Zeitlin has made an attempt to marshall the historical evidence showing where the blame of putting Jesus upon the Cross is to be placed. The thesis that he sets out to prove is that the charge against Jesus was of a political rather than of a religious character. In other words, that Jesus was tried, convicted and punished for treason against the Roman State and not for any offence against the Jewish religion. He lays the responsibility for this mainly upon the High Priest who, according to Professor Zeitlin, was more or less an agent of the Romans. Such other Jews who assisted towards handing over Jesus to the Romans on the charge of treason were, according to Professor Zeitlin, quislings who were anxious to remain in the good books of the Romans and to win their approbation. The Sanhedrin before whom Jesus was first produced for a preliminary examination was not, as is commonly assumed, a religious body but was a political Sanhedrin different from the religious Sanhedrin.

The conclusion arrived at by Professor Zeitlin is summed up by him thus:

"Jesus was crucified as the King of the Jews. The Jewish religious Sanhedrin and the Jewish people had nothing to do with the trial of Jesus. The high priest who actually delivered Jesus to the Roman authorities either was compelled to do so to save himself so as not to be accused of being an accessory to the rebels; or, most likely, Caiaphas, the high priest, played the role of a quisling who proved ready to sell out Judea to the Romans for personal gain.

"The Jewish people were crushed under Roman tyranny. The Roman authorities punished not only the individuals who incited the people against the Romans, but the leaders of the people as well. The Jewish leaders, we may say, were held as hostages for the submission of the Jewish people to the Roman state. Many Jewish leaders in such circumstances and political conditions had to act as informers against the dissenters and revolutionaries among their own brethren in order to save their own lives. Some of them, as we have already pointed out, sold themselves entirely to the Roman authorities for their own benefit, as may have been the case of the high priest, Caiaphas."

Professor Zeitlin has devoted a good deal of labour and research to his task but the thesis that he seeks to establish appears to us to be entirely artificial and the arguments cited in support of it strike us as laboured and unconvincing. Professor Zeitlin says that though the Jews had *rejected* Jesus they were not anxious to subject him to any persecution or punish-

ment. The crux of the matter is that Jesus claimed to be a prophet, the Jews rejected him and thus in their eyes he was a *false* prophet. That being so it would in their eyes be entirely proper and indeed an act of spiritual merit to bring about the death of Jesus for according to their belief a false prophet was bound to be put to death. This is an aspect of the matter on which Professor Zeitlin attempts to shed no light.

Even assuming that the share of the Jews in procuring the condemnation of Jesus was confined to the section who were anxious to please the Roman authorities it would seem that the proportion of such Jews to the whole community in Jerusalem was very large indeed. Even after the condemnation of Jesus when Pilate offered to release him the multitude clamoured that he should be put to death and that Barabbas, a man guilty of murder, should be released instead. In the eyes of the multitude composed of the common people of Jerusalem Jesus was a worse criminal than a murderer! The multitude could not have been composed entirely or even mainly of quislings. That would be contrary to common experience even under tyrannical and oppressive foreign governments. True, Professor Zeitlin makes mention of the wailings and lamentations with which some of the people followed Jesus to the place of crucifixion. This merely indicates that there were some among the assembled multitude who felt pity for Jesus and that of these a number followed him to the place of crucifixion.

It gives us no pleasure to question the accuracy of the conclusion at which Professor Zeitlin has arrived and of the truth of which he seeks to convince his readers. The event, however, with which his book deals is one not only of importance and significance in the history of the Jewish people and the Christian religion but is one of outstanding significance in the history of mankind and in the history of religion and it is essential that it should not be viewed against a false perspective. As we have said the central irrefutable fact is that in the eyes of the Jews of his own generation as well as in the eyes of all the Jewish generations of the last twenty centuries Jesus was a *false* prophet and was worthy of being put to death. In view of that central fact is it really of any very great significance what the character of the High Priest who took such an interest and so large a share in procuring the condemnation of Jesus was, and whether the oppression and tyranny of the Romans had or had not produced a large number of quislings among the Jews? Whatever the actual share of the Jews in procuring the condemnation of Jesus, his being put upon the Cross was something in absolute accord with their doctrines and teachings and was consequently something which they must have intensely desired and strenuously promoted and the achievement of which must have afforded them the keenest satisfaction. His being put upon the Cross must have appeared to them as incontrovertible proof of the falsehood of his claim.

Significant Parallels

'DHUL-QARNIAN'—II

By

Maulvi Sher Ali, B.A.

I. "Say, I will certainly relate to you something instructive" (18:84.)

As the Holy Quran is not a book of history but gives the account of *Dhul-Qarnain* as a prophecy relating to the advent and career of Ahmad, the Promised Messiah, therefore it does not give a full account of Cyrus the Great, but only such portions of his history as were applicable to the Promised Messiah. The words of the Holy Quran "I will certainly relate to you something instructive" are expressive of a partial and not a full account of Cyrus. The word *dhikr* (account) also means a "reminder" and has been used here to hint at the fact that the account should not be taken merely as a story but it is really meant as a reminder and speaks of the works of the Promised Messiah who was to appear at a later age. There are certain remarkable points of resemblance between Cyrus the Great and Ahmad, the Promised Messiah. For instance (1) as Ahmad was the Messiah or the anointed one, so Cyrus has been called the "anointed" in Isaiah 45: 1. (2) God spoke to Ahmad and raised him by his own command; similarly He sent His word to Cyrus ("Thus saith the Lord to His anointed, to Cyrus") and promised to subdue nations before him. (3) The Promised Messiah was of Persian descent and so was Cyrus the Great. (4) God gave facilities to Ahmad for the propagation of truth, and so He provided facilities to Cyrus for his conquests.

The whole passage dealing with *Dhul-Qarnain* has been explained by Ahmad, the Promised Messiah, and has shown to be applicable to him (*vide* the *Barabin-i-Ahmaddiyya*, Part V, pp. 91—93; also the *Review of Religions*, vol. XVII. No. 6.)

11. "We established his power in the earth and gave him the ways and the means to accomplish every thing." (18:85.) Cf: Ezra II:2; 2 Chronicles, 23; Isaiah, 45:113.

Taken prophetically the verse means "We shall so establish him (the Promised Messiah, who will be called *Dhul-Qarnain*) on the earth that no man shall be able to injure him. We shall provide for him facilities of all kinds so that everything will be made easy for him. Ahmad says "I have also received a revelation to the same purport which was published in the *Barahin-i-Abmadiyya* and which runs as follows: 'Have we not provided for thee everything essential to the propagation of Truth?' It is clear that He has provided me with such means for the carrying on of the mission entrusted to me as were never vouchsafed to any of the previous prophets."

III. "Until, when he reached his farthest point in the direction of the setting of the sun" (18:87.)

By *Magribash-shams* are meant the parts west of Iran, *viz.*, the regions below the Black Sea and north of Palestine. This refers to the expedition he had to undertake against his enemies on the west. "Soon after the conquest of the Median empire," says the *Ency. Brit.*, "Cyrus was attacked by a coalition of the other powers of the East, Babylon, Egypt and Lydia, joined by Sparta, the greatest military power of Greece. In the spring of 546, Croesus of Lydia began the attack and advanced into Cappadocia, while the other powers were still gathering their troops. But Cyrus anticipated them: he defeated Croesus and followed him to his capital. In the autumn of 546 Sardis was taken and the Lydian kingdom became a province of the Persians.... During the next years the Persian army suppressed a rebellion of the Lydians. The king of Cilicia voluntarily acknowledged the Persian supremacy. Why the war with Babylon, which had become inevitable, was delayed until 539 we do not know. Here too Cyrus in a single campaign destroyed a mighty state.....From the beginning of 538 Cyrus dates his years as King of Babylon and king of Countries" (i.e., of the world).

IV. "He found it setting in a spring of murky water."

The Black Sea, which is so called on account of its blackish water. "The conditions that prevail in the Black Sea," says the *Ency. Brit.*, "are very different from those of the Mediterranean or any other sea. The existence of sulphuretted hydrogen in great quantities below 100 fathoms, the extensive chemical precipitation of calcium carbonate,

the stagnant nature of its deep waters and the absence of deep-sea life are conditions which make it impossible to discuss it along with the physical and biological conditions of the Mediterranean proper."

The words "he found it (the sun) setting in a spring of murkey water" mean that the verse should not be taken as referring to a small spring; the waters are so extensive that if one takes his stand on the shore at the time of sunset, the sun will appear to him as setting in the midst of water.

V. "*He found thereat a people.*"

This refers to the people who were settled along the southern shores of the Black Sea.

Taken as a prophecy the verse would mean: Dhul-Qarnain (the Promised Messiah) being provided with facilities of all kinds will, first of all, set himself to the accomplishment of a task which will be the spiritual enlightenment of the West. He will find the sun of truthfulness and righteousness no longer shining there. It will be setting in a muddy pool of foul water and in the vicinity of that he will find those who will go by the name of Westerners, i.e., he will find the Christians of the West involved in utter darkness, with no light to guide them and no clear spring of fresh water to quench their thirst. In other words, both their beliefs and their deeds will be corrupt, and they will possess neither spiritual light to show them the straight path nor spiritual water to quench their thirst after truth. In short, the verse contains a prophecy to the effect that the Promised Messiah will be raised at a time when the West will be immersed in "deep" spiritual darkness, the sun of truth and righteousness having set in a foul and stinking pool before their very eyes. And such indeed is the condition of the present-day Christianity which has its centre in the West.

VI. "*O Dhul-Qarnain, either punish them or treat them with kindness.*"

Taken historically, the verse shows that the people who were settled along the southern shores of the Black Sea had taken no part in the coalition that had been formed against Cyrus the Great, hence God said to him concerning them that he might either make war upon them and subdue them or he might treat them with benevolence.

Taken as a prophecy, the sentence means "Then shall we tell Dhul-Qarnain (The Promised Messiah) that he may either pray to Us to send down a visitation upon them for their wrong-doings, as is foretold in authentic traditions, or he may adopt a conciliatory policy towards them."

VII. "He said, 'As for him who does wrong, we shall punish him; then shall he be brought back to his Lord, who will punish him with a dreadful punishment.'" (18:88)

This verse shows that Dhul-Qarnain was a strong believer in God and we have already seen that Cyrus was indeed so. Taken as a prophecy it means "The Promised Messiah will answer by saying that he would not wish any but the unjust to be punished."

VIII. "But as for him who believes and does right, he will have a good reward, and we shall provide for him, by Our command, every facility."

History bears witness that Cyrus extended a very kind treatment to his subject people. He only appointed military governors and granted his subjects complete autonomy.

Taken as a prophecy, the verse means, "The Promised Messiah will say that those who do not turn aside from righteousness but practise virtue will have their reward in due course, and that they would be required to do such actions only as are easy for them."

IX. "Then he followed another way."

This refers to his expedition in the East.

Taken as a prophecy, the verse means: "Again, Dhul-Qarnain (the Promised Messiah) will turn his attention to another object, viz. the condition of the people in the East."

X. "Until, when he reached his farthest point in the direction of the rising of the sun, he found that it rose on a people for whom we had made no shelter against it."

The words show that land meant here is a flat tract, the inhabitants of which were exposed to the sun, there being no trees or hills to protect them from the scorching rays of sun. This description applies to the desert parts of Baluchistan or the desert of Sind, or the great desert region of Persia. The historians being all Greeks, they have given detailed accounts of the conquests of Cyrus on the western

side and have said very little about his expedition to the east. Hence for his expedition to the east we have to rely on the description of it as given in the Holy Qur-an. It is in allusion to this fact that with regard to the expedition to the East the Holy Qur-an concludes by saying, "Verily nothing of that which he possessed is hidden from Us" (v. 92 below). This contains an allusion to the fact that historians have not given an account of this expedition; hence its facts are known to God alone.

Of the desert part of Baluchistan, the *Ency. Brit.* says: "Its climate debars it from European occupation. It is a land of dust-storms and poisonous winds; a land where the thermometer never sinks below 108°F. in summer, and drops below freezing point in winter; where there is a deadly monotony of dust-coloured scenery for the greater part of the year, with the minimum of rain and the maximum of heat." Of Sind, the *Ency. Brit.* says "Owing to the deficiency of rain, the continuance of hot weather in Sind is exceptional.....In northern Sind we find frost in winter, while both near and in lower Sind the summer heat is extreme and prolonged."

Taken as a prophecy, the verse means: "In the east Dhul-Qarnian will find a race who will have nothing to shelter their naked bodies from the scorching rays of the sun. They shall be burning with carnal desires and worldly longings and will be strangers to the spirit of religion. Dhul-Qarnain will possess spiritual blessings of all kinds but they will not accept them. As they will have no protection to save them from the rays of the sun, having neither houses nor shady trees nor clothes, the rising of the Sun of righteousness will only result in their being burnt to death. This is an allegorical description of those people who, unlike the former class, though living in the presence of the sun of righteousness, will be no wise better off than their brethren of the West, deriving no benefit whatever from the effulgent light which will only serve to blacken and scorch their skins and dazzle their eyes."

Verses 86-89, spoke of one phase of the Promised Messiah's work. It was said therin that he would have to take care of the people who had spiritually lost their all and were sitting around a dark muddy pool. In the verse under comment, mention is made of another phase

of his work. It is said here that he shall have to reform such people as are confronting the Sun in perfect nudity i.e., they are devoid of all reverence, self-respect and good breeding. They go to extremes and are like beasts which show a quarrel-some nature and wish to fight against the Sun, and are therefore deprived of its blessing and get nothing but burns and scorches. This description applies to the Muhammadan people among whom the Promised Messiah has appeared and who, instead of treating him with reverence and respect, have stood up in a body against him and have consequently been deprived of the blessing which otherwise would have been their portion.

The verses that follow speak of the third phase of the Promised Messiah's work.

XI. "*Then he followed another way.*"

This refers to the expedition of Cyrus to the North of Iran, to the territory between the Caspian Sea and the Black Sea known as Caucasia.

XII. "*Until, when he came between the two mountains.*"

Two mountain ranges which form part of the Caucasus mountains and terminate at Baku on the western coast of the Caspian Sea.

XIII. "*He found beneath them, a people who hardly understood a word.*"

The dialect spoken by them being different from the language spoken by the countrymen of Cyrus.

Taken as a prophecy, the verse means: "Then Dhul-Qarnain will turn in another direction and will reach a place between two mountains" i.e., he will find a people threatened by a twofold danger, the danger of heresy backed by worldly-power. These people will be able to understand him with difficulty. In other words, being involved in errors and holding erroneous views they will find it very difficult to accept the guidance but in the end they will follow the right path. This is the third set of people with whom the Promised Messiah shall have to deal, and the only one that will be fortunate enough to profit by his teaching and attain to their goal.

XIV. "*They said, 'O Dhul-Qarnain, Gog and Magog are creating disorder in the earth: may we, then, pay thee tribute on condition that thou set up a barrier between us and them?'*"

History shows that in ancient times the northwest of China was

a home of civilisation, and that when one people became more civilised than others, they tried to subdue them. The latter were driven into Siberia whence in their turn they drove away those that were already settled there. The latter migrated to the west and having crossed the Ural mountains, settled in Southern Russia. This process continued, every succeeding people driving those who were before them further to the west. The tribes that settled in Southern Russia continually harassed the Northern Frontiers of Iran (*vide Ency. Brit.* under Scythia). It is to these people that the term Gog and Magog has been here applied. "By Gog and Magog," says Haydn's *Bible Dictionary*, "are meant all the hardy races of N. W. Asia and N. E. Europe which in ancient times were included under the general title of Scythians."

When Cyrus made a tour of his northern frontier the people into whose territory the Scythians made predatory incursions made an appeal to him for protection and Cyrus caused a wall to be built across the pass through which the marauding hosts made their inroads. Traces of this wall are still to be found near Derbent. "To the south (of Derbent)", says the *Ency. Brit.* "lies the seaward extremity of the Caucasian wall (50 miles long) blocking the narrow pass of the Iron Gate or Caspian Gates — This, when entire had a height of 29 ft. and a thickness of about 10 ft. and with its iron gates and numerous watch-towers formed a valuable defence of the Persian frontier." As the Muslims identified Dhul-Qarnain with Alexander therefore the wall has also been called Alexander's Wall, but that is due simply to the mistaken idea that Dhul-Qarnain was a name of Alexander. Otherwise history does not bear out the supposition that Alexander built any wall to defend the northern frontier of Iran.

The names, "Gog and Magog" are also used to denote all the "open, wilful and defiant enemies of God" (*vide Haydn's Bible Dictionary*). When the passage is taken as a prophecy, the names may therefore be taken in the sense of "enemies of truth" and the verse means "Those who will accept the Promised Messiah will request him to raise a wall between them and the enemies of truth, i.e., furnish them with such proofs and arguments for the truth of Islam as may serve them as a wall against the attacks and onslaughts of their opponents, and will ask his permission to collect subscriptions for the

same purpose.

XV. "He replied, *The power with which my Lord has endowed me is better, but ye may help me with physical strength, I will set up between you and them a strong barrier.*"

The people expressed their readiness to present a sum of money by way of tribute, but Cyrus said that as they were his subjects, he would not take any money from them. They could, however, help him by supplying him with material.

Taken as a prophecy, the verse means "In answer to their request, the Promised Messiah will tell them that what God had granted him was far better than subscriptions, yet they would be allowed to offer their help in raising the wall."

XVI. "Bring me blocks of iron." *They did so till, when he levelled up the space between the two cliffs.*"

Sadaf means "anything high and the great such as a wall or a mountain, the side of a mountain, place of ending or breaking off of a mountain" (Lane). This shows that there were two lofty places or two mountain-sides between which the wall was built. By looking at a map, one can see that two mountains terminate at Baku; a small one which extends to the north and another big one which stretches to the north-west. It appears that the wall was built between these two mountains.

XVII. *He said, "blow." They blew with bellows till when he had, made it red as fire, he said, "Bring me molten copper that I may pour it thereon."*

As copper does not rust like iron, therefore when iron is coated with it, it not only becomes stronger, but also more durable.

Taken as a prophecy, the verse means: "The Promised Messiah will say 'Bring me blocks of iron that I may close all openings. Then set fire to them so that they may become red-hot' i.e., 'take firm hold of what I teach you and never let it slip off. That would serve you like iron walls against the attacks of your enemies. Then kindle the fire of the love of God in your hearts so that having become red-hot with the fire of love they might emit light by reflecting the attributes of the Divine Being Who alone is the origin and source of all light.'

"The only sure sign of the love of God is that the lover should so imbibe the spirit of His attributes that he may reflect them in his own person, though on a minor scale only. Unless the lover has attained to this blessed state of union with the Divine Being, his assertions as to his love for the Divine Creator are nothing but mere vapourings of a boastful mind. A heart kindled with true love may be likened to a piece of iron, which, after having been subjected to an intense fire, becomes red-hot and comes to possess the properties of fire such as burning, emitting light, etc. The same is true of the love of God. Had Islam been unable to carry one to this blessed haven, it would have been a mere delusion, a net set up to entrap men, a husk without a seed; but God be thanked that such is not the case. Islam can carry one not only to this haven but far beyond it, the only condition requisite being that one ought to be as firm and strong in his belief as a block of iron, otherwise he will not be in a position to stand the intensity of the fire and imbibe its most essential attributes."

Again, the Holy Qur-an continues, "Dhul-Qarnain (the Promised Messiah) will ask this people, who have an eternal dread of Gog and Magog, to supply him with molten copper that he may pour it over the wall to make it proof against attack or penetration." It must be borne in mind that iron, when subjected to fire, becomes red-hot and acquires the prominent characteristics of fire; but it is more difficult to reduce it to a liquid state than copper. The seeker after God must also possess such a soft heart that at times it may be easily susceptible to melting influences. Thus the explanation of the above verse will be as follows:— Dhul-Qarnain will require them to bring him such men as possess a firm and resolute mind, as well as a soft heart which melts down at the very sight of the works of God: for a hard mind is not susceptible to such spiritual influences. In order to shield oneself from the attacks of the Evil One, one must possess the firmness of iron, and then, like iron, one must be capable of becoming red-hot under the influence of the fire of God's love and one's heart must melt and be poured over the iron; thus protecting it from deterioration. These are the three conditions which one must fulfil in treading the path of divine love, and these alone can, like the wall of Dhul-Qarnain, raise an effective barrier against the encroachments of the enemy which he

can neither bore through nor scale.

XVIII. "He said, This is a mercy from my Lord."

This shows that Dhul-Qarnain was a righteous man who ascribed his success to God's favour. This tallies with the account of Cyrus as given in the Bible (Ezra, 1: 2).

XIX. "But when the promise of my Lord shall come to pass, He will break it into dust, And the promise of my Lord is true."

It should be remembered that the pronoun "it" in "He will break it into dust" does not refer to the iron wall built by Dhul-Qarnain, but to another wall bearing resemblance to it. Such use of pronouns is recognized in the Arabic language and is technically known as *damirul-mithl*, i.e., a pronoun for a like thing. Examples of the use are to be met with elsewhere also in the Holy Qur-an. For instance, the pronoun *ha* in 26: 60 does not refer to the "gardens, spring and treasures and an abode of honour" mentioned in the previous two verses, i.e., those from which the people of Pharaoh were rejected, but to others similar to them. When Gog and Magog made the tremendous progress which they were destined to make, that wall could not serve as any barrier against them. So evidently some other wall is meant here. *Dhul-Qarnain* says that in view of the then conditions, that iron wall was sufficient, but as Gog and Magog would rise in power, God would set up another barrier against them. That wall consisted of the rise and advancement of the Muslim people. So long as the Muslims remained powerful in the Earth, they served as a strong wall against Gog and Magog, i.e., the Christian nations of Europe, but when they became weak, Gog and Magog began to rise in power. Or the reference may be to the Turks in particular. They served as a barrier against the nations of Europe, but when they grew weak the nations of Europe began to grow in power, formed commercial companies and began to trade in the world which contributed to their political power.

Taken as a prophecy, the verse means "All this will be accomplished through God's grace only and independently of human help. When the last days of the world draw nigh, there will again be a time of temptation and iniquity."

World Troubles And the Way Out

The world has waxed full of sin, and rebellion and transgressions abound and God's wrath is kindled. He will now reveal His face and will compel the world into submission.

The world has denied Him and has persisted in its denial, has dis-honored His word, and has forgotten the day of His meeting, has mocked the day of Judgment. The rust of materialism has eaten into the souls of men, and they imagine that the prophets of God were men who possessed persuasive tongues and invented systems of religion to keep men within bounds; and they imagine that they can presume to teach God and rule over His word.

Extravagance has increased and the love of the world has captured the hearts of men. Man is being associated with God as His partner . . . Millions are being spent to induce men to renounce the worship of ONE TRUE GOD.

God bore all this with patience and when men refused to pay attention to His revealed word, He sent His Promised Messenger in order to win men back to God, and he showed sign after sign and miracle after miracle and with untiring patience and love, he called men to the ways of peace, and on their persisting in the ways, he warned them saying:

"O West! Thou art not secure, nor art thou O Asia! and ye that dwell in islands, no self-made deity shall save you.

"I see cities falling and towns in ruins. Foul deeds have been done in God's sight, and He has remained silent for a time, and He will now reveal His face and will strike terror in the hearts of men. Let him who hath ears hear, for the hour is nigh.

"I have striven to gather you under the wings of God's peace but the decrees of fate are inevitable.

"Verily, I say unto you that the turn of this country is approaching. Ye shall behold the age of Noah and witness the day of Lot.

But God is slow in His wrath: repent that ye may be forgiven. He who forsakes God is a worm and not a man, he is dead and not living."

(Hazrat Ahmad)

Religion in England

Thus the position may be summarised as follows: there is in England a comparatively small section of people who belong to an organised religious body—the Christian Church; another comparatively small section who belong to no organised religious body but whose members have each evolved a religion of his own; and the bulk of the population who have no religion at all whether organized or individual.—R. D. McLeod, *Hibbert Journal*.

What Is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Surrender

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete surrender to the Will of God.

2. Absolute and uncompromising belief in One God is the central doctrine of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper and Guide in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha, Confucius, and Zoroaster. Islam represents the completion of the mission of *all* the prophets from the earliest dawn of history. It teaches that in fact *all the prophets of God came with one and the same mission*. *Thus Islam establishes peace between all religions.*

4. Quran, the Moslem Scripture — the Word of God, was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples in all countries and all stations of life.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the distinctive features of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) Furnishing of humanity with the noblest practical ethics.
- (e) Promotion of science and education.

7. Following are some of the obligatory duties laid down by Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadhan.
- (c) Relief of poverty.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death a continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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